

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER JULY '75 VOL. 2 NO. 7 PRICE 50 CENTS



# SUPREME

**THE MAN** who performs **Sadhana** twice a day regularly, the thought of **Parama Purusa** will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every **Ananda Margii** will have to perform **Sadhana** twice a day invariably. Verily is this the Command of the Lord. Without **Yama** and **Niyama** **Sadhana** is an impossibility. Hence the Lord's Command is also to follow **Yama** and **Niyama**. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every **Ananda Margii** to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of **Sadhana** to lead others along the Path of Righteousness.

# COMMAND



# The Bridge of Devotion

DEVOTION IS A BRIDGE BETWEEN JIVA AND  
SHIVA OVER BHAVA RIVER

(Summary of Pravachan delivered by Shri Shri Anandamurtiji in Vaeshakhi Purnima Dharama Mahachakra at Patna on the 16th instant.)

The term Setu connotes bridge. Its function is to connect two objects. Devotion is that bridge which connects Jiva (unit) with Shiva (cosmic consciousness). At first one has to know about this Setu. He has to dissect and analyse minutely its every aspect, taking also the help of books. This is what is called the Sadhana of knowledge i.e., Gyan Sadhana. The endeavour to move towards this Setu is called the Sadhana of action i.e. Karma Sadhana.

In Philosophical parlance Setu means the process of subjectivising the objectivity. Some people are found misconstruing the real significance of devotion. They deem that since devotion is between Jiva' and Shiva, where there is devotion there is the existence of duality also. But had it been so, devotion would not have performed the work of a bridge. Until and unless the Jiva crosses the bridge, there is duality; the moment the Bhava River is crossed duality meets its Waterloo. The term Bhava connotes rebirth, resulting from the action of the unit mind. Devotion is a bridge over the river of 'Bhava'.

Devotion is not a Sadhana. The stage of devotion is reached through the Sadhana of knowledge and action. The ecstatic experience generated by devotion leads one to a state of trance. A happy news stimulates pleasing emotions in one's mind and makes one laugh, sing and dance. The moment one crosses the bridge one is lost in the state of complete trance.

SHRII SHRII ANANDAMURTIJII

When a man is established in devotion he becomes able to understand the greatness and magnificence of Shiva. The understanding at this moment is Anubhuti Sidha i.e. born of real experience through taste. Similarly, two sweet things, eg. mango and sugar can be distinguished only by taste. One cannot enjoy the flavour of mango by seeing its reflection in water. One will have to get on the tree, pluck the mango and taste it. Similarly experience in the spiritual realm also can be had only after climbing a step on the tree of devotion. Only then one can understand the brilliance and greatness of Parama Brahma the transcendental cosmic entity.

Parama Brahma is an all knowing entity. Where consciousness is not converted into an object there Brahma is called PARA-BRAHMA.

Where it is transformed into an object there we call it Apar Brahma. Jivas are the manifestation of Apar Brahma. The conversion of Apar Brahma into Para Brahma is the subjectivisation of objectivity. Para Brahma is called Sarvagyan i.e., omniscient. The Sanskrit word Sarvagyan is made of (Sarva root verb 'Gam' - ka), and means witnessing entity of all objectives. HE is in contact with everything in the universe. HE lives with every small or big entity. The term Sarvagya stands for the three belligerent principles of Prakriti. In Sarava Sa stands for the three belligerent principles of Prakriti. In Sarva, 'Sa' stands for the sentient principle, 'Ra' for the mutative and 'Va' for static. Every minutest particle is within this Sarva. There is not a single place where HE is not. HE is the base of the universe, HE is its Ayatan. The term



Ayatan connotes Adhivas i.e., the dwelling place. A Sadhaka can realise this only after starting his efforts to climb on the tree of devotion.

What is this universe? Where there is predominance of Bhairavi shakti the universe is unmanifested. The domination of Bhavani shakti means the manifestation of the universe. The term vishva connotes expressed universe. HE is in every particle of the universe. HE is also well-acquainted with the feelings in your mind. HE is Mahat i.e., great. The term Mahat means matchless, and also bereft of narrowness. Brahma is one and the same for all persons. Both sinners and pious are dependent on-rather the descendants of - Paramatma.

Sukmatisuksamatarmanittyam  
Tattvameva twameva ta.

Paramatma is the subtlest of all. Your organs have a limited capacity. The subtlest is beyond their grasping power. The Sanskrit word Suksma (i.e., subtle) means the minutest object or the sweetest sound which the organs can't grasp. But the subtlety is not an absolute criterion. Something which is subtle for one may not be the same for the other. It is therefore a relative terminology.

Paramatma is Nitya. The term Nitya means that which is un-influenced by the time factor i.e., beyond the periphery of past, present and future. That on which depends the existence of time is called Mahakal.

Meditation is also action. For arousing devotion action is an indispensable condition. Before crossing the bridge of devotion one feels like you are that'. But while crossing the bridge he feels 'I am that'. At that time his object is subjectivised.

In loose talk you say that Paramatma is the object of your mind. But, as a matter of fact, everything in this world is the object of Paramatma who alone can be the subjective entity of the universe. Supreme subjectivity can't be your object. The experience that you are always witnessed by HIM is devotion. One who realises this attains the state of trance. The moment Tata is converted into Twam

or vice-versa, one starts feeling that he is not a witnessing one.

There are three main stages of mind:

- (i) Conscious
- (ii) Sub-conscious
- (iii) Un-conscious.

These stages are experienced by the reflected consciousness. When Tata and Twam become one then the life of a Sadhaka starts feeling that it is not this reflection on these but his reflection on Apra Brahma. At that time jiva entity for him becomes Apra Brahma. The identification of his unit entity with Brahma makes him free from Papa (sin) and Punya.

The term dham connotes home. Actually speaking there are four dhamas:

- i) Conscious mind.
- ii) Sub-conscious mind.
- iii) Unconscious mind.
- iv) Dhamless (house-less) state or Niralamb Avastha or Turiyavastha.

In the first three the object of thinking is crude. No original creation is possible in these stages. Even during dream or slumber the objects already perceived by the conscious mind are re-created again. In the unconscious mind the object perceived by the conscious mind is then completely identified with the perceiving entity and naturally the imaginary figure of ghost, for instance becomes a reality there. But in Turiya stage original creation is possible. Man consumes an object mentally. In these three stages the object of your thinking is your own expressed counterpart. A portion of your self becomes Bhokta and another Bhogya, Bhokta is Sagun yet Para. Bhogya is Saguna Apra. The neutral or Nirpeksha part is Nirgun. Your own unit consciousness, Mahat and ego are bhokta and chitta bhogya.

In collective life also some become bhokta and some bhogya. But those who are vilaksana or viparitgun i.e., neither bhokta nor bhogya will feel that their real nature is manifested in realising. "I am sadashiva or consciousness personified". The term



Sadashiva means always being in consciousness. Sadashiva was also a historical figure. Six thousand years ago he had come with the blessing of Tantra Sadhana. He was Mahakaul i.e., one who can arouse other's sleeping divinity.

There are numerous glands in human body. The secretion from the upper glands affect the lower ones but the vice versa does not occur. The secretion of the pineal - the upper most gland affects all other glands in the human body. But dirty or crude thinking does not allow the secretion to come down to all the glands and thereby influence them. Pious thinking, on the other hand, allows the secretion from pineal to affect every gland and leads one to the state of trance or Samadhi. The psychological implication of Samadhi is the merger of unit mind with cosmic consciousness and its biological interpretation is the influence of the pineal gland over other glands in human body. Sadashiva was always in a state of ineffable bliss due to the influence of the hormone of the pineal gland. Naturally some misconstrued his joyous state as if intoxicated by smoking.

What does the crescent moon over the head of Shiva connote? At that time people used to think some portion of the moon as invisible. They had divided the moon into sixteen Kalas. The sixteenth one was invisible to them. They placed the pineal gland in this invisible portion of the moon. This crescent moon is also called Amkala or Indu. Shiva acquired appellations like Chandra shekhar, Chandrabhusan etc.

The limited human mind grasps external

physicalities with the help of organs. But a bigger mind, cosmic mind, for instance, need not take the help of organs just as they are not needed for knowing your own thoughts. He whose mind is immanent in every particle of the universe, can't need the external help. Identify your mind with this and you will realise that even the minutest of the objects are you. You are pacific ocean. The universe which is the manifestation of Bhavani shakti will appear as your own manifestation. The universe which is the lila Sadashiva also gives HIM infinite ecstatic bliss. You meditate HIM and HE meditates you. HE is the oldest of the entities - Purathan. Prachin means old and Puratan connotes oldest. Since Shiva is the oldest of the entities, HE is the Father of all, but has no father of HIS own. None can say who is HIS father. The moment one realises HIM, one starts feeling that one is the controller of everything, the golden, glittering entity.

Na tatra surya bhati na chandra tarakh  
Naiva vidyato chanti kuto yamagih  
Tadeva bhanti manubhati sarvah  
Tasya bhasa sarvamidam vibhathi.

He feels that he is effulgence personified. His real identity is shivoham, Shivoham i.e., 'I am Shiva'. This realisation is unlikely without devotion. Devotion is the bridge. Proper knowledge and action are also needed, but devotion is the prime factor, the essence.

Bhakti bhagavatoseva  
Bhakti prema svarupinii  
Bhakti ananda rupamch  
Bhakti bhaktasya jeevanam.

Nothing is gained by becoming a Jnana (Path of Knowledge). It has use only so far as devotion is not born. When you need tasty food, the paper on which you place the food is 'Jnana'. The food itself is 'karma' (action) and the taste of the food is bhakti. If you have absorbed the food and gotten the taste, the dirty paper of Jnana has to be thrown in the dust-bin. This alone is Wisdom. Be wise.

- BABA



# HOW MANY NEWSLETTERS

It was 5th May, 1975; Ac. Jagadiishvarananda Av., Avadhutika Ananda Nivedita and I met BABA inside Bankipur jail. We went bearing a garland, and after some time outside, we were allowed to enter HIS cell. We found HIM sleeping. After about two minutes (we were standing) HE awoke and we did pranam and handed over the garland. BABA got up and asked, "Who are you? Who are you?" We introduced ourselves. Sister Nivedita was weeping.

Then BABA asked first, "How many newsletters have you brought?" We replied, "Thirty-seven, BABA." BABA said, "It is too few. You are not taking any steps regarding newsletters?" We said, "Yes, BABA, we have taken some." "But where is the progress? It has been the same for a long time." We told BABA again that we were putting pressure on and we noted it in our minds.

Later HE talked with sister Nivedita, asking, "How are you, Nivedita?" Sister Nivedita told HIM so many things -- BABA, we did this and this; we are going to do this and this. BABA said, "Yes, Ananda Nivedita, this Kerala field is a good field. You work hard there, because the Christian missionaries are existing there due to Kerala's girls. So you will also get some cooperation from the Kerala people. So you work hard, you start more schools and other activities also."

Then BABA inquired about U.K.K. and other seminar programs, i.e. U.T.C. (Utilization Training Camp) programs. "These are all in a position to be held at the proper time?" We replied that they were. Afterwards, HE mentioned particularly some presses which were not working, or where papers were not coming out.

He advised us, "You help somebody ... If you help them a lot, then that fellow will become an invalid. So if you want to help somebody, you help them a little bit first and from time to time, not all at once. If you cooperate fully, then he will be an invalid, so our policy will be that we will help a person in accordance with the need, not too much, not fully cooperating, not totally helping, otherwise he will not try for his own development. You help him some; throw it to him and he will automatically catch all the activities in his own idea, own spirit."

We conveyed the news of the DMS (Dharma Maha Sammelan) programs which were held in Agartala, Araria Bhurkunda: that they were all successfully held, and that now invitations for DMS' to be held had come from many different places. BABA was so happy at this -- "Very nice, very nice; it is good, so you hold them in every corner of the country."

BABA inquired about the WWD (Women's Welfare Department) magazine, Advent. Ac. Jagadiishvaranandaji told HIM that a special issue would be published for Ananda Purnima, and BABA said, "Yes, really, it is one of the best magazines at present - standard magazines - they are bringing it out in the standard way."

Towards the end of the visit BABA said, "You work hard and you will be successful, so don't waste your time." Sister Nivedita told HIM that she had collected some medicines and that she would start Narayan Seva in her school. She told of another school which had been closed and said it would be opening again in June or July. BABA acknowledged, "All right, all right, do it, do it." And again HE instructed her, "You work hard there and you will get all sorts of cooperation. It is a good field, so do it."



I had been massaging BABA's legs and hands, and I asked, "BABA, what about your head pain?" BABA said, "You see, it is a permanent pain. It cannot be removed till the end of fasting, so it will not be cured."

He again questioned about newsletters, "What about the newsletters of Jaipur Region? When you were there, I was receiving all these newsletters, but now there have not been any for five or six months." I tried to explain that I would convey this, but HE was in an angry mood and would not accept explanations regarding newsletters.

So HE has put much pressure on newsletters as well as on schools - prestige schools, block-level and village-level schools - "What is the progress?" We said, "BABA, all the programs have been given to the Regional Secretaries and workers in a progressive way and schools will be established in this month or in the month of June. Now workers are coming to ETC (ERAWS Training Camp), so they will go back to their fields and they will start all these activities. In the camp we have to train them and we have to take proper action."

Lastly we told BABA that for the U.K.K. Acarya Ragunathji had taken steps to write down the social philosophy, Acarya Vijayanandaji, the spiritual philosophy, and that it is under preparation and will be given to the workers in the training camp. BABA said, "All right. In the last period this item was completely nil -- there was no U.K.K. in India, so it was not good." I said, "BABA, it was a mistake, because I could not get the syllabus from Keshavanandaji, so it was too late." And BABA said, "You must do it this time without fail." I said, "Yes, without fail," and promised to do it.

And so we did Pranam and BABA said, "You will come again, You will come again. You will come again." Three times; then HE handed back the garland.

## BE STRONG



On 9th June, 1975 at about 10.30 AM or 11 O'clock two workers and one Margi entered into the Central Jail, Patna, and met BABA. The persons who met BABA were PA Nityayuktananda Avadhuta, Ac. Dineshananda Avadhuta and Naresh. Naresh is a brother who had come from Canada. They did Pranam and offered flowers and garlanded BABA. BABA was in a very very happy and vibrating mood and was smiling. BABA spoke to PA and asked who had come to see HIM. PA answered the above mentioned brothers. Then BABA called Naresh and asked him to sit near him as Dineshananda Avadhuta was massaging BABA's feet. Then BABA asked Naresh and BABA said "My boy, ten years ago you were a little boy. Now you are a big boy. Now you are a wise man. So, you do maximum work for the suffering humanity," and BABA put HIS hand round his back and was giving him so much love. The vibration in the cell was very strong and very much spiritually charged because BABA was in a very jubilant mood. Then BABA spoke to Dineshananda Avadhuta about his condition and work. One question was put to BABA regarding tortures, problems and troubles inflicted on Marga workers and Margis of Ananda Marga.

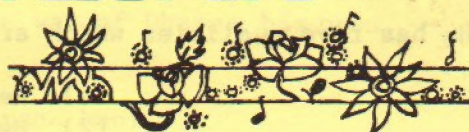
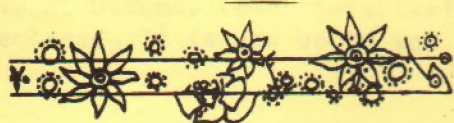
BABA replied: The ocean waves are continuously dashing against the rock and again the waves come back and this goes on repeatedly but the rock remains steady, strong and unaffected. BABA says we all should be like a rock in the ocean not affected by any of the troubles or tortures. We should march continuously and be strong like a rock in the ocean. Then BABA asked PA regarding the newsletters. PA



said we are doing something and we have found that jail authorities are not permitting except registered newsletters. ie. we should make efforts to send the newsletters by registered post so that the jail authorities can do nothing and also BABA can get all the newsletters.

The jail authorities gave a signal that time was up for concluding meeting with BABA. Once again we did Pranam to BABA and BABA gave a very deep Namaskar with a smiling face and with great vibration.

# When TARAKA BRAHMA comes



BRAHMAEVA GURUEKEH NA' PARAH

ie., "Brahma is the one guru and not any mundane entity." According to Tantra, "Avatar" (Parama Purusa as a human) is an impossibility. There cannot be two Parama Purusas; ie., one on earth and one in Brahma. Everything has to go through the Brahma Cakra (the cycle of creation) and once in a physical form has to take the restrictions of Prakrti. ie. pain & pleasure, life & death etc. Nothing just comes down from God as God!

SHIVA-SHAKTYA'TMAKAM' BRAHMA

ie., "Brahma is composed of Shiva and Shakti." Shiva is Consciousness and Shakti is an attribute of Shiva. The two are inseparable like the two sides of a piece of paper. When Shiva (Purusa) allows Shakti (Prakrti) to dominate over a part of Him, due to Shakti's three gunas (Blinding forces), she creates diversity in Shiva and thus He gets crudified. First, the Cosmic Mind is created and then as Shiva (Cosmic Consciousness) gets even more crudified, gradually the universe is manifested from within the Cosmic Mind.

From the subtlest part of Cosmic mind to the crudest manifestation of Cosmic Mind (solid), all of this is due to Prakrti's (Shakti) domination over Purusa (Shiva). This part of Brahma's creation is known as Saguna Brahma. When Purusa does not allow Prakrti to dominate and crudify Him at all, this pure consciousness is known as Nirguna Brahma. This is the highest state to be achieved by man (Moksa). At different stages of creation Purusa and Prakrti are given different names. Purusa is also known as Atman, Purosottoma, Krsna, BABA etc. and Prakrti as Shivanii, Maya, Radha etc. These are just different names given to the different roles that the same entity (Purusa or Prakrti) performs.

If Brahma is the only guru, then how can one be liberated? Only he who is free from bondages can liberate others. A human cannot be a guru, Brahma is the only guru. A guide is required to lead you along the path. Taraka Brahma can show the path of liberation because the body of Taraka Brahma has the highest evolved mind. There is nothing greater in the physical world than His body.



ie., "The bridge between Saguna Brahma and Nirguna Brahma is Taraka Brahma." Taraka Brahma is neither Saguna nor Nirguna Brahma. He is the bridge between them. When no other being can save the world from debacle and distruction, Parama (Supreme) Purusa manifests through Taraka Brahma to save the world. Taraka Brahma goes through the Brahma Cakra at a much faster speed than the normal consciousness does and takes on a human body. When HE is in a physical body, HE is known as Mahasambhuti. Maha means great and the entire creation is known as sambhuti. He is Sadguru.

There are three types of Gurus.

- (I) A'DHARMA GURU - the guru who is acting for his own selfish reasons.
- (II) MADHYAMA GURU - he teaches his disciples but soon forgets them.
- (III) SADGURU - one who gives instructions and takes care of his disciples on the path of Liberation.

He has five qualities which are:-

- (1) He loves
- (2) He guides
- (3) He favours his affectionate sons & daughters
- (4) He cannot create another being like Himself
- (5) He cannot hate anyone.

In Tantric Philosophy it is said that Taraka Brahma comes every three and a half thousand years. The first Mahasambhuti was Lord Shri Sadashiva. Shri Sadashiva was the first because before HIM man was not developed enough for them to understand HIS mission. The people of Shri Sadashiva's time were developed enough to practise HIS Tantric teaching and when due to the fascination of the world, they forget Shri Sadashiva's teachings, another Mahasambhuti appeared who was called Lord Shri Krsna. Shri Krsna retaught Tantra and by gathering together all the moral spiritualists, again defeated the immoral forces and Dharma (righteousness) was reestablished on the planet. Now, three and a half thousand years after Shri Krsna, Mahasambhuti is here again reteaching Tantra (an all-embracing philosophy and practise of life) with some changes and additions to suit the physical, psychic and spiritual needs of today's man. Again HE is here to save man from destruction and to establish Dharma.

There is quite a significant difference between Mahasambhuti and other realised beings or gurus. Mahasambhuti does not have a guru and gets fully realised at a very early age. All other beings need some kind of teacher to show them the way and then by much struggle, achieve realisation. Usually this takes them many years. Once completely realised, still their knowledge and power is limited according to their Dharma. Mahasambhuti has infinite knowledge and power. He is Omniscient Omnipresent and Omnipotent. His Dharma is the Parama Dharma of creation.

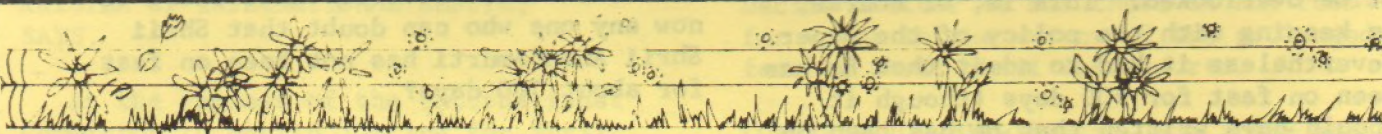
Taraka Brahma being situated in between Saguna Brahma and Nirguna Brahma, can merge into either Nirguna or Saguna Brahma at will. HIS only desire being to serve and liberate mankind. When a planet is on the verge of destruction HE appears. This is truly an auspicious occasion for never before will so many people have the chance for Liberation. Scanning the minds of the planet HE will pick out those who have an earnest desire to do Sadhana and to work for the upliftment and advancement of the human society. Gathering together HIS spiritual army, HE will pump so much Love and Courage into HIS children that together they will defeat all forms of corruption and immorality, establishing Dharma once again. Those evil forces which for so long have ruled and exploited the masses, will naturally make it extremely difficult for HIS children to work against them. But since spiritual power is a billion times that of material



power, they will win. There are some paths which are great in Service and there are some which are great in Sadhana, but only in HIS path will Sacrifice be the greatest aspect of THE MISSION. HIS children will have to be prepared to give up everything, even life, for THE MISSION. The time is very near when this planet will be divided into two groups. Those who oppose HIM (Adharma) and those who work for HIM (Dharma). Those who fight against HIM will ultimately lose because there is nothing greater than HIS power. Those who fight for HIM are truly fortunate because their shelter will be the Cosmic Shelter, HIS home. None need worry for themselves as HE will protect, guide and give them everything which they need for their all-round development. Even liberation which so few yogis achieve, has been guaranteed to HIS devotees. They can now go on working for the rest of humanity without being too concerned about their spiritual development.

Taraka Brahma is here now, on this planet calling to you to come out of your selfish - egoistical existence. The time has come to unite together with all the moral, spiritualists of the world and rid anti-Dharma sentiments for good. Don't be a fool and ignore HIS call. Expose and fight all that stands in the way of Dharma. (the characteristic wont of life). The war of Dharma has been declared, it is now up to you to choose your side.

-Narada Muni



# CONTROVERSY ON FAST ENDS

## CONTROVERSY ON FAST - ENDS AT LAST

A question torments one and all - 'How has Shrii Shrii Anandamurti been on fast for long 730 days or two Years?' This question has stirred as much awe and surprise in some as doubt and disbelief in others. This treatise is meant especially for those who consider this fast as a stunt or think it to be a trick for propagating the supernatural or divine powers of Shrii Shrii Anandamurti. These people are prone to disbelieving whatever is not hackneyed or has in it a tinge of inordinateness.

Before we settle down, let us see what our avowed enemies too have in the course of venting spleen burst forth in a language of praise, one cannot but conclude that there must be some elements of goodness in the man who is virulently spoken ill of. Kafi Khan, a historian

of critical disposition towards Shivaji, has despite carping and merciless criticism of the activities of Shivaji admitted, 'Shivaji had reverence for women, religious scriptures and holy places.' It was this certificate of Kafi Khan, which later enabled the historians to evaluate Shivaji properly and dispassionately. Similarly, we like to bring to an end to the conflict between belief and disbelief on the issue of the prolonged fast of Shrii Shrii Anandamurti by assembling here the statements made by the parties, organisations, papers or journals which have never concealed their bias against Ananda Marga. Of course, we won't let the opportunity of thrashing out other dependable evidences.

WHAT BLITZ SAYS:-

Blitz, a weekly paper from Bombay,



characterised by its shameless enlogy of the C.P.I. and the Prime Minister of India, delights in publishing damaging news about Ananda Marga in almost every issue. The manoeuvring skill in which this periodical has recourse to falsehood about Ananda Marga reminds one of the tactics of Goebles. Professedly antagonistic to Ananda Marga as it is, it too could not but accede to the fact that Shrii Shrii Anandamurti has been on fast for a long time, although it spared no pains to look askance at Him. Let us quote the news:

#### "SARKAR'S ETERNAL FAST:-

Ananda Marga chief P. R. Sarkar is refusing to appear before the Session Court in Patna to which his trial for alleged murder of five of his lieutenants had been committed. He has been on hunger strike for the past 400 days in the Bankipur jail in which he is lodged."

That Blitz stated the above news with a pen pouring in all its venom cannot be overlooked. This is, of course, in keeping with the policy of the paper. Nevertheless it had to admit that He has been on fast for 400 days (though it should have written that He has been on fast for 652 days, because He began His fast on the 1st April, 1973). Its editor R. K. Karanjia, a Kafi Khan to Ananda Marga, cannot but be thanked, since he captioned the news as 'Sarkar's eternal fast'. He seems to have strewn flowers at the feet of the goddess Manasa, no matter if he has done it with his left hand.

#### WHAT PUBLIC RELATIONS DEPARTMENT OF BIHAR SAYS:-

Shrii Shrii Anandamurti started His fast on 1.4.73. A first class under-trial prisoner as He is, He is entitled to variegated food. Initially He took nothing but the liquid food which was served by the jail authorities. In a bid to sully His image, the Government of Bihar began to bruit that he had been taking all sorts of liquid food since the 1st April, 1973. The propaganda as such was likely to misguide the people outside the high walls of the jail. As a mark of protest against the motive

inherent in this propaganda, He ceased to drink anything but two or three cups of Horlicks in a day with effect from 14.6.73. In a press statement issued on 8.2.74 the Public Relations Department of Bihar Government said:

"Sri Prabhat Ranjan Sarkar alias Anandamurti is in Patna Central Jail as an under-trial prisoner under different sections of Indian Penal code.....from the night of 1.4.73 he has denied taking any solid food and was taking only liquid food per day one kg. milk. 500 gm curd, 12 oranges and Viva according to requirements...But on his own accord, he has refused to take orange from 31.5.73, milk from 1.6.73 viva from 4.6.73 and curd from 14.6.73. After that he began to take Horlicks only". The Public Relations Department of Bihar Government which has always sided with the enemies of Ananda Marga and which as a stooge of the C.B.I. has used all its trumpets to propagate false and distorted news about Ananda Marga could not cloud the sun of truth when it confessed that Shrii Shrii Anandamurti has been taking nothing save Horlicks since 14.6.73. Will there be now any one who can doubt that Shrii Shrii Anandamurti has not been on fast for about 700 days?

#### WHAT CHAKRABORTY COMMISSION SAYS:-

The Chakraborty Enquiry Commission comprising two ex-Ministers of West Bengal Government and leading advocates of the Calcutta High Court, Shrii Amar Prasad Chakraborty and Shrii Bhakti Bhushan Mondal, as was constituted at the request of People Welfare Committee of Patna, the capital city of Bihar, instituted an unofficial enquiry into the Ananda Marga affairs and made some remarkable discoveries. While commenting on the fast of Shrii Shrii Anandamurti in the third chapter of the fourth part of their report, they have observed:

"Anandamurtiji has been on...fast in Bankipur jail since April 1st, 1973 and since this day he was on fast. It is strange that inspite of repeated protests by the members of the Parliament, by the leaders of the political parties, by their statements and also



by services of public demonstrations by the members of the Samgha, the Government has not made any statement clarifying the position and/or taking suitable steps against the allegations namely, tortures, harrassment and ultimately the allegation of poisoning made by Anandamurtiji himself."

Let it be made clear that both the members on the Commission have nothing in common with the spiritual ideals of Ananda Marga. They had no bias for Ananda Marga when they found themselves seated on the chair of judgement. Thus when they say that Shrii Shrii Anandamurti has been on fast since April 1st, 1973, the authenticity of the statement cannot be called in question. We are grateful to them in as much as they succeeded in rising above all petty matters for no other purpose than to vindicate truth and justice. It is gratifying to see that their political entities could not get the better of their judicial entities.

WHAT Mr. WILLIAM T. WELLS, A BARRISTER OF INTERNATIONAL REPUTE, SAYS,

At the request of the International Committee to obtain justice for Shrii Shrii Anandamurti founded by the peoples of different nations, Mr. W. T. Wells came to Delhi on March 30th 1974 and collected information about Ananda Marga by interviewing a number of Government officials, members of the Parliament, Shrii C. K. Daftari, an ex-Justice of the Supreme Court and Attorney General of India and many other distinguished persons. On the basis of the information he collected, he submitted a report almost a year ago. This report too alludes to the fast of Shrii Shrii Anandamurti. In the 16th paragraph of the above report we get.

"Mr. Sarkar's fast has now continued over a year. Whatever the medical details of his condition, as to which there seems to be some controversy, there can be no doubt but that he is, or at any rate was when I was in India, in a state of extreme weakness- as indeed is only to be expected. A few days before I arrived he was visited in prison by four members of Lok Sabha (the Federal

Parliament) belonging to opposition parties, and they confirmed this. One of them, a Socialist member Mr. Samar Guha I met, and he left me in no doubt. The ending of the fast is a matter of great urgency from a humanitarian standpoint".

It is to be noted that Mr. Wells has not only made a reference to the fast of Shrii Shrii Anandamurti but also brought us home the following important points:

(a) That the matter of the prolonged fast has been corroborated strongly by the four opposition members of the Parliament.

(b) That Mr. Wells is 'in no doubt' about the prolonged fast.

(c) That this fast is to Mr. Wells a matter of great urgency. In other words, he has felt that if Shrii Shrii Anandamurti continues His fast, it might prove fatal to Him.

Thus it is now up to the people to decide whether or not there is any room for doubt in the matter of the prolonged fast of Shrii Shrii Anandamurti.

#### CONVERSATION BETWEEN THE JAIL SUPER AND THE WRITER

(Place - Office-room of Shrii Ganguli, Jail Superintendent of Bankipur Central Jail. Date- Monday, the 17th February, 1975. Time- About 1.30 pm. Characters - Shrii Ganguly along with two or three of his fellow men, Acarya Nityayuktananda Avadutha, Shrii Shanti Rrnjan Pyne and the writer himself.)

Writer - How do you do, Mr. Ganguly?

Mr. Ganguly - How do you do? Please be seated. Would you?

(All the visitors took their seats.)

Writer - What's the difficulty in hanging up the curtain in Baba's room?

Mr. Ganguly - The security guards object to it.

Writer - Why? Can you tell me the reason?

Mr. Ganguly - Let it go by. What else have you to say? (The writer stared at his face; he seemed to have



been shocked at Mr. Ganguly's earnestness to steer clear of reasoning only for the sake of appeasing his bosses.)

Writer - I am going to Calcutta today. There I pass anxious hours for Him; Would you let me know all about Him over telephone, if I ring you?

Mr. Ganguly - Certainly. But will you believe my report?

Writer - What do you mean? Do you think that you've turned yourself into one whom we can't afford to believe?

Mr. Ganguly - No, not that. What I mean is that Baba has been on fast for so long a period; and on enquiry from you over telephone if I tell you that Baba is keeping well, then will you believe me? He has been without food for months together. Yet how strange, He has kept. Himself up!

Writer - It's strange to those who don't know Baba. But do you know how we've taken the entire affair?

Mr. Ganguly - What could I do even if I knew it? You don't know how often I am to encounter Government officials and others. All of them volley the same question to me 'Is He really on fast? Mr. Ganguly, He surely takes food at night without your knowledge, or how is it possible that a human being can survive without taking food for long?' In protest I say, 'How dare you to say so? I can guarantee one hundred percent, may two hundred percent, except a little quantity of Horlicks He takes nothing. (A little pause) But what can I do? Everything is happening before my eyes - everything unbelievable. I myself tell the inquisitive people. Even I say, 'My men keep a watch on Him day and night. Even at night the convicts sleep in the room. So where is the scope of taking food surreptitiously? No, question about such a suspicion should arise'.

Writer - Then am I to believe that you take the trouble of such a long answer? Mr. Ganguly - Why shan't I say what is true?

Writer - When there is so much mis-giving, doubt and surprise among the people about Baba's prolonged fast, why don't you give out a press release stating facts?

Mr. Ganguly - We can't do it. It is the I.G. or higher officials who can do it. It is beyond my jurisdiction,

(The writer and the other visitors exchanged looks of sorrow in the silence that was then prevailing. They were perhaps trying to understand the futility of truthfulness or courage which dare not raise its head in the dark coffin of servitude).

#### CONCLUSION:-

We can not keep bringing on to the surface the two questions that might have already begun to take shape in our reader's mind.

Question No. 1. Had the fast of Shrii Shrii Anandamurtiji been a bluff or as a matter of fact if the clamour of the disciples all over the world over Shrii Shrii Anandamurti's fast were but a hollow propaganda, then would the Government of India not have come forward with a fitting reply? Is not the reticence of the Government over this matter an eloquent testimony to the fact that He is really on fast?

Question No. 2. Even if one can dare to set aside the observations of the Chakraborty Enquiry Commission (though no sane man can do it), how can one deny the press statement issued by the Public Relations Department of Bihar Government where it has been confirmed that He is really on fast?

If you want to see ME, do My Mission because I am merged with My Mission.

I am not this physical body, this physical body is not me.  
I am in your hearts and you are in my heart. Only devotion can demand my physical presence.

- BABA



# Propagate <sup>the</sup> Mission without criticism

There is only one true way to propagate Ananda Marga and that is by example. To do prakar without setting an example is as useless as planting seeds in the desert sand. Who will learn from one who says one thing and then acts in a contradictory manner? Ramakrsna said, 'Common men talk bagfuls of religion but act not a grain of it while a wise man speaks little, but his whole life is a religion acted out'. To be a hypocrite is to sow the seeds of distrust and self-destruction. To lead the Society by ones example makes all more closer to the path of bliss. There is no way to teach except by example - any other means is empty and dishonest.

The War of Dharma campaign in Sydney Sector was begun to inspire all Margiis to become leaders and to take up the flag of Dharma and to march ahead with determination and courage in their hearts. All Margiis must aspire to be leaders of humanity. BABA has said HE has put in our hands the mighty task of saving the earth. To be a leader of course is the most difficult task of all. A leader must tread an unknown path supported only by his own faith. He takes each step knowing the lives and happiness of many rest on his shoulders. To be a leader is to accept great responsibility. However while the leader is subjected to the great difficulties and greatest suffering he is also the most blessed. He has the greatest opportunity to learn and realise more of the ways of this world. His errors are his greatest teachers and it is through them he learns self-surrender and humility.

In our War of Dharma campaign we too have learnt many lessons, the most important of which is that criticism very rarely achieves anything positive but rather only draws one away from achieving success. Criticism only darkens the mind making it more susceptible to negative feeling. Criticism usually results in feelings of inferiority, pessimism, dislike, inadequacy, and such feelings which only direct the mind towards imperfection. In fact criticism is the antithesis of spirituality for one represents negative ideation and the other positive ideation. Inspiration and encouragement are the tools for success on the spiritual path.

In our criticism of other spiritual groups we drifted away from true Dharma. Now we must admit our mistake and turn to the Lord like children who turn to their Father for advice. BABA has already scolded us as he recently said, "that we are to propagate our ideology without resorting to criticising others."

THE LORD IS MERCIFUL

- Vikasha

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He who loves ME, I snatch all his possessions, and he  
ever remains with ME, and I become his slave.

- BABA



# HIS Liila

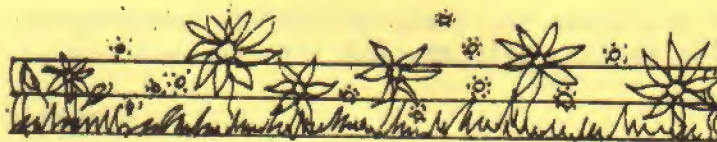
## Sixteen Points Competition

April

- |                     |   |   |                                |
|---------------------|---|---|--------------------------------|
| 1. USE OF WATER     | - | DINKAR                                      |                                |
| 2. SKIN             | - | NONE COULD STAND                            |                                |
| 3. JOINT HAIR       | - | ARATII                                      |                                |
| 4. UNDERWEAR        | - | NIRAINJANA                                  |                                |
| 5. VYAPAK SHAOCA    | - | MALATII                                     |                                |
| 6. BATH             | - | STEPHEN GUNTHER, KATHY GUNTHER, ZAZIE BOWEN |                                |
| 7. FOOD             | - | JINANESHVARA                                |                                |
| 8. UPAVAS           | - | JINANESHVARA                                |                                |
| 9. SADHANA          |   | a) MADHUVIDYA                               | - NONE COULD STAND             |
|                     |   | b) ALL LESSONS                              | - BRAHMA PRIYA, CHRISTINE EADE |
|                     |   | c) SARVATMAKA SHAOCA                        | - NONE COULD STAND             |
|                     |   | d) TAPAH - BHUTA                            | - NONE COULD STAND             |
|                     |   | NR  | - BHAKTAVIIRYA                 |
|                     |   | PITR  | - NONE COULD STAND             |
|                     |   | ADHYATMIKA                                  | - BRAHMA PRIYA                 |
|                     |   | e) SVADHYAYA                                | - VIKASHA                      |
|                     |   | f) YAMA, NIYAMA                             | - NONE COULD STAND             |
| 10. ISTA            | - | NONE COULD STAND                            |                                |
| 11. ADARSHA         | - | NONE COULD STAND                            |                                |
| 12. CONDUCT RULES   | - | NONE COULD STAND                            |                                |
| 13. SUPREME COMMAND | - | NONE COULD STAND                            |                                |
| 14. OATHS           | - | NONE COULD STAND                            |                                |
| 15. DHARMACAKRA     | - | NONE COULD STAND                            |                                |
| 16. CSDK            | - | CONDUCT RULES                               | - NONE COULD STAND             |
|                     |   | SEMINAR                                     | - VIKASHA                      |
|                     |   | DUTY  | - DINKAR, KAPIL                |
|                     |   | KIIRTAN                                     | - NONE COULD STAND             |

May

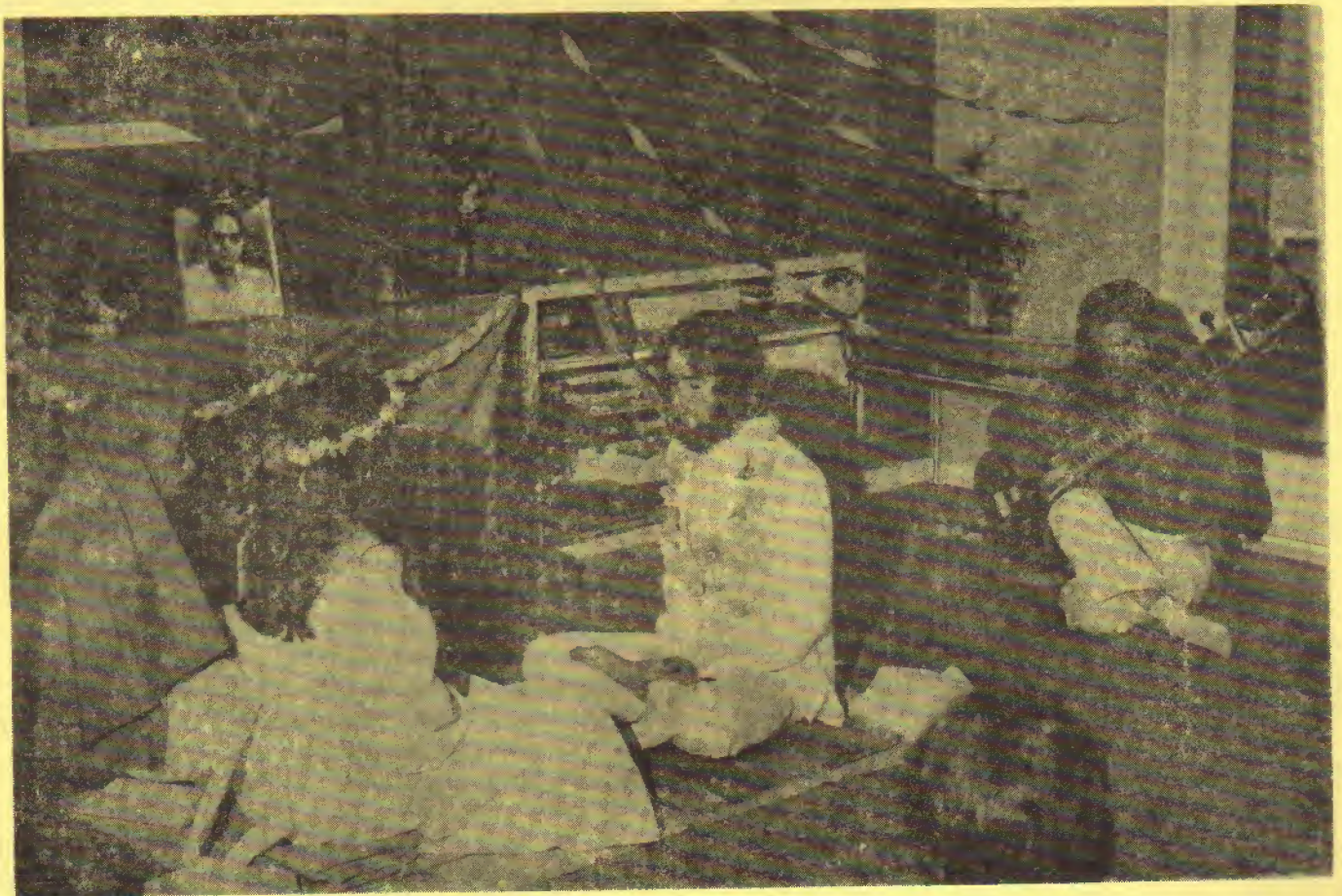
Due to the poor response in sending in 16 point charts the 16 points competition for MAY has not been worked out. Those that sent their charts in can consider themselves to have done well. Please send your reports in on time in the future.





# Revolutionary Marriages

On BABA's Birthday Radha and Hari Deva were married at the Wellington Regional Retreat, unfortunately we do not have a photo available to put in Pranam, on the 22nd June Kadumbi and Ganesh were married (see photo) in Sydney.





# Meditation & the P

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After the etherial, aerial, luminous, liquid and solid factors, due to pressure of static force of tamoguna on these five fundamental factors, the energy was created. The extrovertial and introvertial transmitted waves or the centrifugal and centripetal forces emanate from the pressure of this static one, of the Cosmic force and Prakriti the energy or Pranashakti was created. The controlling nuclei of these waves were called the vital energy or Prana.

In further process of evolution from crude to subtle, a march from created universal phase to Supreme Consciousness, to absolute state was created.

How the life came into existence that we will have to study. The pressure of Rajoguna or mutative force and static force were going on. Due to this pressure the five fundamental factors were more powdered down and a subtle existence, a thinner or finer existence than etherial body, was seen and this was unit mind. This unit mind and vital energy in the congenial atmosphere of the same five rudimental factors, etherial, aerial, luminous, liquid and solid, life expressed and beings came into existence.

Hence, where there is life and where the existence of life is necessary, the presence of energy or vital energy is a requisite factor. Hence, all the created beings movable or immovable need energy or vital energy for their existence.

Human beings are the highest evolved beings, so they need much energy, energy physical, psychic energy and spiritual energy.

Physical energy is stored or restored by food, medicines, exercise (asanas), sun rays, air, water, and from other things also we get vital energy. Ordinary man needs only physical energy and some mental energy. But the intellectuals need more

energy or vital energy than the non intellectuals because they have to exhaust their energy in the form of application of intellect in their world and they get fatigued. Why? The physical energy generated in the body was converted to psychic energy or intellectual energy and that was used for intellectual work in business, teaching, arguing, platform speech, administration and or any other intellectual work. So the energy was exhausted. We observe it with intellectuals daily, after coming from offices or shops or courts or educational institutions they seem exhausted, as if they have made run in the football field or had ploughed the land.

Yes, the non-intellectuals or labourers exhaust their physical energy in hard normal labour and a little mental energy in problems of their domestic and social affairs which are simple not complicated. Hence the rough food, coarse food is required for them. We can see the same thing with football players or those who are engaged in much manual labour either play or work. These people will need more of quantity than quality. Because they need more physical energy; but the intellectual need physical energy as well as mental energy. Therefore they need more of qualitative food than quantitative. Milk, butter, cheese, high concentrated proteins, vitamins and minerals from medicines, food (vegetables, fruits etc.) to give relief to their mental exhaustion, they take liquors, tea, coffee, smoke cigarettes etc.

Here, all non-intellectuals, intellectuals, and spiritualists need energy according to their requirements which they try to get from the availabilities in the physical things, but still they are not satisfied. Liquor, cigarettes, sleeping pills, nicotines are no remedy for the need of their exhaustion. Really, the after effects of these are



# Preservation of Energy

HIVANANDA AV.

more exhaustion and sluggishness in liver, spleen, intestine, lungs, heart etc. Bile juice, gastric juices, pepsines of the stomach they become poisoned, they become contaminated by these unnatural nerve toning articles.

Then what's the solution for supplying more energy when there is much exhaustion of energy? The question is not only for the supply of energy but the preservation of energy too.

One thing is for all, food.. Then sun rays, open air, for oxygen, water and other liquids, fruit and vegetable juices, medicines etc.

Next is by exercise more food can be digested, assimilated, absorbed and quick transformation from one material to other material in the factory of human body.

By reading, thinking, discussion, talking, hearing, and writing also, the physical energy is converted to mental energy and at the same time, the generated mental energy is exhausted in above actions. So the intellectuals need more of mental energy. They can supply extra energy by practice of asanas where they will create hormones in their bodies in different glands which work as medicines. Pranayam can supply more of energy from atmosphere. But enough of quick supply of physical and psychic energy can be generated by the practice of meditation. Meditation is psycho-spiritual scientific process of concentration of mind. By these meditational process one gets extra energy generated in the human body and also fetched from the cosmic sphere. Material science fails here, because this is beyond the reach of this science. To some extent the science dealing with mind meta-physics may understand thing. But this meta-physics has also its limitations. Ram Rasmani suffers from chronic dysentary and Ramkrishna Paramhansa cures the same disease in one day by supplying extra

physico-pyscho-spiritual energy to him from his own body and as a result of that, he himself suffers from that disease. Here the psychic science is unable to understand that myth, because this comes within the scope of spiritual science.

Let us understand it. A cow or a mother converts her food into milk and supplies the same to children in the form of physical energy. A singer, teacher, a good speaker supplies mental energy to the audience, which he possesses, has been converted from the physical energy of his own body. When you hear a melodious song you are overjoyed, thrilled. Why? because the singer unknowingly has supplied extra mental energy to you from his mind. In the same way, the spiritualists supply spiritual energy to people for their evolution or elevation. But that spiritual energy is converted to also physical energy and again mental energy and spiritual energy if the persons to whom the spiritual energy has been transmitted to do spiritual meditation. Such persons have made high use of the spiritual energy received from a spiritualist. God so merciful in the form of Sadguru graces human beings with the spiritual energy and is transformed into devotion, bhakti, a state of ecstatic happiness.

So I have tried to explain the supply of energy, but the preservation of energy is to be taken up now. First is to save physical energy by not doing arduous manual labour even in games. If you lose much energy in play or game, it will not get scope for conversion into intellectual energy or mental energy. So if you are an intellectual, you should do light exercises to maintain health and supplement it with asanas, the yogik exercises. This way you can save physical energy to be converted to mental energy.

Then come to mental plane. The physical energy is converted to mental



energy when the mind is engaged in intellectual work, that is, reading, writing, talking, discussing, arguing, thinking, doing some research. But at the same time when one engages oneself in these intellectual works one also exhausts the mental energy. Hence one should try to preserve or save more mental energy by talking less, by keeping silence. If you keep quiet, if you keep silence you reserve the extra expenditure of your mental energy. So a person who wants to be happy should try to save all energies either mental, physical or spiritual. What is happiness in scientific terms? Happiness is enough preserved spiritual energy. What is pleasure? Enough manufactured or restored mental energy is pleasure. When you have talked much, when you have delivered a long speech, when you have written any long article or have read books for long period, you are exhausted and if any body meets you at that time you may be irritated because that peace of mind depends upon the presence of physical, mental, and spiritual energy. When you lose energy you can't be pleased, you can't be happy. Many times we see people talking uselessly, because they don't know that they will lose energy by talking. Practice of meditation not only manufactures more of energy, but helps to preserve too. When you meditate more, you do not like to talk more, you don't like to utilize your mind in useless gossips or any useless work. You may come to such a stage that you will feel, if you speak one word useless too that you will feel that you have lost valuable energy by talking one useless word. You may not then read all sorts of books, you will read only those books which are beneficial for you and for the society. Control over your tongue, you will have really control over your mind. When you are in this world, remain concentrated, you will be able to understand how much time you should denote for talking, reading, thinking, writing, speaking etc. By meditation, the consciousness is developed and the proper intuitional guidance is there. So when you are concentrated, you can do better work in proper way. When you are not concentrated you can't perform your duty well.

Less concentration, less mental energy, less physical energy, no proper work. So manufacturing or generating more energy matters, but more necessary is how to preserve the energy gained and utilize the same in proper time and proper way.

Somebody among intellectuals, when they will be able to know that they should not misutilize the energy generated in physico-psychic bodies, they will say don't speak much, do not read much, do not play much, do not do excess work either mental or physical. But this will not do. It's people who have developed their glands or kept nerves uncontrolled they are compelled to exhaust their energy by improper way of actions without their knowledge. If they know also, they can't check. Then what's the way? The way is asanas, pranayam and meditation. All these will help him to automatically control his feelings and actions. So this is the practical teaching not only giving advice - do that, do not do that. Secondly one will have to set an example by their own actions.

Though I have concluded but I wanted to tell an ordinary thing but of great importance is that when you preserve your energy in your body and mind, the preserved energy heals up or repairs your body and mind. Chronic diseases, mental weaknesses, short tempered nature, irritation of mind and mental tension, loss of memory, one can fight against these with this additional physical and mental energy.

So in the end in scientific terms I will say psycho-spiritual energy is knowledge and devotion. Where there is no energy, there is no knowledge, there is no devotion. Surely, fasting, light meals are the methods to help spiritual path, but complete loss of energy to spiritual aspirants will lead them to frustration. So by different methods, the physical energy, mental energy and spiritual energy is to be preserved for a happy life. Methods in short have been explained above.



# Determination and Discipline

Do you want to be realised this karma? not the next one nor the next one, nor the next one, you could go on forever thinking it always has to be ahead.

This is not so, the ability is within us right now this very minute, if we could just realise it is so, we have no need to wait, but we do wait because we cannot accept the fact that Brahma means what HE says, within and now.

There is a long straight road with a bright light at the end, let us keep our eyes fixed upon that light and follow through, directly, no deviations, no tripping into the occult to get a flip of excitement nor any other side path, just let us keep right on that long straight road, watch the light go for it, nothing else, with determination and discipline.

There is only one way to get there and that is through sadhana, without it, it is a long road to hoe, and we could go on forever, why do so, why suffer so unnecessarily?

It is necessary to do sadhana every day at the right time and the right number of times, for the full length of time, why pick the minimum and think it will do, it won't, it will get one there eventually, but again so slowly, so don't let us waste any more time.

If we can sit in the full lotus position we are lucky, it is good and we are fortunate, but if not we need not despair, it is good that we can sit with our legs crossed and one day with perseverance and asanas we shall get there; it is a very great thrill when we do not seem to have any hope of achieving it and then after a long time one suddenly finds oneself sitting in the lotus position just like other aspirants, it may cause us a lot of pain at first, but one day that goes, it is the determination and discipline that achieves everything.

All Sadhanas are good, the fact that one sits down and makes the effort is very good, perhaps not sufficient but it is the beginning of getting there. At least it is an achievement to have got oneself doing it, then comes the concentration, this is more difficult but it can be done; we are told it takes time but that we do get there in the end, so it is obviously worth persevering however hard it is, however much time and effort has to be expended. Even though we only gain a very short period of concentration that is as gold to us and will grow in length as time goes on.

What we call bad sadhanas are really good ones as so much more effort has had to be expended; when they have seemed to run fairly smoothly and we have not had to make very much effort that is not one of our best sadhanas at all.

We should look forward to Sadhana with pleasure and go to it with joy in our hearts if we want to grow better at it, it certainly is no use to start off thinking what a drag, 1 hour or 1½ hours (maybe) of sadhana how am I going to get through it, nor is it any use thinking we can sleep through it to pass the time, that certainly won't do us any good and it is pointless to sit down at all, so let us try thinking about it before the time is due and do as we are told to do, say our Mantras to get us in the mood for it.

It is really necessary and important that we do Kiirtan also before we start meditating, dancing is better, but sitting and singing rather than not at all, it



is just a case of making the effort to be there on time; it does help by preparing the mind and also loosening up the body; it helps us to forget ourselves; especially our legs, this is where the discipline comes in, if we can make the effort to sit still and not keep fidgeting, not decide to change our legs nor move them constantly, just try and keep still and set our minds firmly on Baba Brahma who appears to be the one and same entity.

There is only one way to be on time for sadhana in the early morning and that is to get up the moment the alarm goes off, don't wait thinking just another few minutes, because those few minutes have a way of lengthening into so many more, so let us arise quickly and do our duties and get started on time; it really is not more difficult to get up early than late, it is just the time one gets up whatever time it may be. It is the discipline that counts and the determination to get there, to want self realisation enough to know that nothing else matters.

Discipline is very important because it helps us to get there; we need to stick to the conduct rules and endeavour to carry them out all the time; of course we will not always be able to do so, we are human beings and will fail at times, but if the heart is willing we can always try again and again, and all that will help towards sadhana. The conduct rules are not there to annoy us but to help so it is important that we carry them out to the best of our ability.

Another thing which helps us is the Fast days, let us keep them properly and fully, why not four days a month; it really isn't very much to ask of us if we are purifying our bodies. They are given to us for a very good purpose, to help, and we need a great deal of help all-round, we are pretty weak when it comes to self discipline, we do not like it much, so let us carry out the Fast days fully without fluids as well as without food. Except where Margiis are doing physical labour in the heat there is no reason why we should not be able to do this. These are Holy days and should be treated as such, as we are told with extra and better Ideation and more sadhana, we must have received further purification through carrying them out properly and certainly be better for a cleansing of the body. We should not be leading an ordinary day, it is necessary that we realise the beauty of the situation we have been given and make the very best use of it we can, put all our effort into the realisation of the fortunate situation which has been offered to us on a silver salver.

We will suffer a great deal on the way to realisation, we have asked for it through our Karmas of the past, so now we must be prepared to pay our debts. We will suffer physically, mentally and emotionally. The Spiritual pathway is not an easy one, it never has been, it is most arduous, but also has many pleasant surprises which help to make up for all the suffering we go through; once again when suffering in any way it is surprising how our Sadhana can smooth so much of it out for us, listen in and be very quiet, it is amazing the amount of information we can receive during that very quiet time, if we make an effort to tune in, again discipline helps, let us stop fidgeting and bring our minds back again and again never tire of it, and finally we do achieve our Mantra. Baba Brahma watches us all the time though we may not always be aware of this.

One more thing which will help us is Dharmacakra, so let us turn up for it regularly and not let some small worldly pleasure get in our way. If there is a choice between pleasure or Sadhana let us settle for Sadhana every time; there is nothing wrong with harmless pleasure but it won't get us to Realisation, it is just one more distraction on the way, it all depends of course on how much one wants to be realised and how soon, it is up to us.

We have BABA's books let us use them, they teach us everything, if we could only realise how fortunate we are, everything seems to be dished up on a silver salver or rather golden platter to help us along the way, but most of us seem to



be blinded to this fact, as we are told in Guru Puja "Blinded by the darkness of ignorance" or just sheer inept stupidity because we don't want to make the effort now this minute; to-morrow, next week, in a month or a year just isn't good enough, it is now the Grace can be upon us so that we can experience Realisation, so let us start making that effort right away and keep on making it.

Our Acaryas are here to help us, perhaps we do not realise how much they do for us, most of us certainly would not get far with-out them, we can see them when they are around and we can write to them when or if we feel desperate, they are thinking of us any way.

So let us get on with the discipline and with great determination, we should get there this Karma, why not?

- Brahmapriya

### BABA KRSNA

I remember walking with you long ago  
Moonlight smiling on our faces as we walked thru the forest.  
I remember dancing with you long ago  
Moonlight pouring down like milk 'cross the fields of Brindaban.  
But, when will I ever sit by your side?  
When will I ever gaze in your eyes again?  
I remember sitting with you thru the night  
Stars passing o'er our heads while we listened to the sounds of  
your flute.  
Then you left me and I remember that I crossed all space and time.  
Not even knowing in which world, my beloved I would find  
I was born waiting, I grew up waiting  
Almost died waiting, waiting for you  
Then you came to me one day, you reopened my eyes  
Though you lived far away 'cross the ocean and the skies  
I am still waiting, waiting for you  
When will I ever sit by your side  
When will I ever gaze in your eyes again.

- Shiva Prasad





# MONTHLY REVIEW

Throughout the sector in the last month the movement of priorities has been from Pracar to earning money with full-time jobs, and fitting the work we have to do for Ananda Marga in afterwards. This move in priorities has been taken up by all margiis (including LFT's) and the massive debts incurred by the S.O. and some of the units are now well on the way to being paid off. Dharma Pracar has not suffered according to the reports coming in, in fact it seems as though more people are taking interest in the Marga through OSC's etc. than previously. All units celebrated BABA's birthday with a reading of the vani, collective kiirtans, sadhana, service and collective meals.

## BRISBANE REGION

Anandapalli: Workers return from agricultural conference but at the moment most work will be done towards accumulating funds and society building, rather than farming. Possibilities of DMS being held at Anandapalli in September being investigated.

Brisbane Unit: Unit moving slowly. LFTs looking for work. 5 attending D.C.

## PERTH REGION

This unit is perhaps the strongest in the Sector and is continuing to expand rapidly. The Atman Independent School has fifteen pupils and a unit newsletter was put together and sent out. A U.T.C. (Utilisation Training Camp) was held in this time with an attendance of approx 30.

Perth Land Community: Also is moving rapidly with contacts being made for the wholesale of farm produce and plans are being implemented for the setting up of a food co-operative and also the take-over of a marketing business. General

work on the farm included vehicle maintenance, fencing, cattle round up, fixing the water supply, the establishment of a nursery and possible introduction of herbal teas as a source of income.

## SYDNEY REGION

Canberra Unit: Unit continues to function smoothly, LFT at present there wished to leave this unit and another has replaced him. The radio programme at the University continues.

Sydney Unit: Very active unit. Regular OSC's held and group meditations attended by 6-11. D.C. attended by approx 20-30. Many new Margiis and several introductory classes held in various centres including universities. Service done at Red Cross (blood donated) and BABA's band visited old peoples home. U.T.C. held over one weekend and also wedding held.

## MELBOURNE REGION

All units in this Region are progressing steadily, Melbourne has moved to larger Jagrti and Hobart is looking for a new one.

## WELLINGTON REGION

All units in this Region are progressing steadily also, the Health Food Shop continues to expand in Nelson and is proving to be a most worthwhile business venture.

S.S.: Good throughout the Sector.

P.O.: Functioning well throughout Sector. Units responded excellently to S.O. financial needs by sending in large monetary contributions. Relationship between S.O. and units much stronger and S.O. is respected as controlling body. LFTs responded immediately to policy on getting jobs to raise money.



16 POINTS: Generally all units need to emphasise more.

DMS: Sectorial DMS planned for September - to be held in either Melbourne or at Anandapalli.

P.P.: A new small offset press is being sought for in Sydney to do both AM work and commercial work. This is in addition to the large press already in operation.

M.D.:

Sydney is model relief diocese: Relief UTC held - door-to-door collection of relief goods

plans - also another relief camp is planned. All Sydney workers to attend special course in relief and rescue work with the State Emergencies Organisation (a semi-governmental body) special first-aid course to be attended by workers in Sydney.

Perth Land Community: Great development and in near future should be a major source of revenue - excellent market gardening business and a nursery has been started.

AMURT: Sound team being formed in Sydney. Relief U.T.C. held in Sydney.

## Food for all



Every Sunday afternoon Margiis in Sydney go to some of the parks around the city and give destitute men and alcoholics a cup of hot steaming soup to brighten up their day.





moving in.

## PRESS & PRINTING

After some ups and downs the press and printing department is now beginning to become more active due to the aquisition of a factory to start its operations in and the overdue need for such an operation.

A few months ago we purchased an old press, one large enough to do posters, a small newspaper etc., however after not very long we found that it stopped working and thus we had to get spare parts for it, nearly five months later we nearly have all the parts necessary and within the next few weeks it will be going again, maybe even to print this Pranam. In the last month or so we started to rent a small factory, (about 3,500 sq ft), which must be one of the cheapest factories in town at \$ 25.00 per week.

It is hoped that in the next few months depending on finance available that we will be able to purchase another smaller offset press, platemakers, camera, and all the other odds and ends that are needed. It is intended also that commercial work will be done and already we have some people asking us to do their work for them. In further issues of Pranam we will show some more photo's so that everyone can get an idea of what is happening.

- Mukunda

B A B A N A M K E V A L A M



# Dharma for all

In Sydney, the unit here has been involved in Street theatre and on the occasions they have performed, they have attracted a lot of attention as well as many visitors to the jagrti as a result of their efforts.





# Too few Newsletters

As everyone is well aware of, BABA has been putting a lot of emphasis on the production of newsletters, so much so that when HE sees that enough newsletters are being produced HE will come out of jail. This is only a small task that HE has set us yet as I look around the office at the newsletters file I see very few newsletters arriving. A simple task it is yet so many are overlooking it though I can't understand why if we really want BABA to come out of jail. Anyway, below is a list of those that should be producing newsletters and the level that they should be produced at:

REGIONAL NEWSLETTERS:	MELBOURNE
	BRISBANE
	PERTH
	SYDNEY
	WELLINGTON
	* PORT MORESBY
	* SUVA

These newsletter should include the compulsory items listed below where they are applicable and also contributions and news that has come from around the region. These should come out on a monthly basis ie the July issue should come out the 1st of July, the August the 1st of August and so on.

UNIT NEWSLETTERS:	MELBOURNE	* SUVA
	BRISBANE	WELLINGTON
	PERTH	NELSON
	ADELAIDE	DUNEDIN
	HOBART	CHRISTCHURCH
	SYDNEY	AUCKLAND
	PORT MORESBY	
	CANBERRA	

These newsletters should include compulsory items also where applicable and in it the news that has come from that unit and the activities that are projected for the future. Newsletters should come out fortnightly, ie. every two weeks. One should come out at the start of the month and the other on the 14th or 15th of that same month.

Newsletters (General)	ANANDAPALLI
	PERTH LAND COMMUNITY
	SUNRISE COMMUNITY SCHOOL
	ATMAN INDEPENDANT SCHOOL
	NELSON HEALTH FOOD SHOP

These newsletters should be put out by those undertaking some kind of project and should come out at least on a monthly basis. Other Newsletters - eg department newsletters and Sectorial level newsletters should be put out as need arises. From Sectorial Office Pranam of course comes out monthly, Dharma Pracar Newsletter, fortnightly; Prabhata (formerly Forum), monthly; Arati; Magic Theatre, Monthly; Publications Newsletter, Bi-monthly.



guide to the TEN COMPULSORY ITEMS

1. 16 Points
2. 17 Items
3. EFA, FFA, SSFA, DFA
4. AMURT
5. RU, also includes RAWA
6. Revolutionary Marriages and Social Functions
7. STU - VOL (Student Volunteers)
8. H.H.C.D.M.P. (Home, all kinds; Hostel, all kinds; Cheap Kitchen; Dispensary; Master Unit: Press)  
H.H.C.D.NV.LA. (Home, all kinds (Ladies')); Hostel, all kinds (Ladies'); Cheap Kitchen; Dispensary; Narii Abhyudaya; Volunteers; Ladies' Assoc.)
9. All Items of Master Unit
10. R-JY-CF-CI (Regular Painca Seva; general relief, medical relief, aid to poor students, cheap feeding, free feeding: Jagrti Yattrinivas; traveller's homes: Compulsory Farming: Compulsory Industry)

"The above items are not to be set out point by point, but (are) to be incorporated into the magazine or newsletter in a pleasing manner according to your judgment." -- from a Central Office bulletin.

(A more comprehensive explanation of the 10 items will be forthcoming in a publications newsletter.)

(It also should be mentioned that newsletters need not be too elaborate, even one gestetnered page is better than nothing!)

B A B A N A M K E V A L A M

Mukunda (Publications Sec.)

\* Those that are marked thus need not bring out newsletters if they do not wish to do so.

Copies of newsletters should be sent to Central Office (4 copies), to the Sectorial Office and to all units. Copies to other sectors may be sent also if you wish.

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I am not this body; this body is not ME. I am in your hearts and you are in my heart. Only Devotion can demand MY Physical Presence.

- BABA



# U.K.K.

SYDNEY SECTORIAL U.K.K.

DATE: 2ND WEEK IN SEPTEMBER

PLACE: THORNLEIGH, N.S.W. (JUST OUTSIDE SYDNEY)

TRAINER: AC. ABHIK KUMARA BRC.

ORGANISER: VIKASHA

This U.K.K. will take a completely different form from other Sectorial retreats. The U.K.K. programme will place great emphasis on a deeper understanding of Ananda Marga Ideology. Ac. Abhiik Kumara Brc. will share some of his vast knowledge of the spiritual and social philosophy of Ananda Marga. To understand Ananda Marga on a level where it can be explained clearly to others is so very important. Margiis must have the ideology firmly fixed in their minds if they are to set an example which others may follow.

The following is a syllabus of subjects which will be covered at the U.K.K.:

## SPIRITUAL PHILOSOPHY:

1. Brahmachakra
2. Mind : Its origin, growth and goal.
3. Guru & Sadhana
4. Religion & Dharma
5. 16 Points
6. Hari Katha

## SOCIAL PHILOSOPHY:

1. Mission of Ananda Marga : BABA's Vanii
2. Fundamentals of Prout.
3. Four Varnas, Kranti, Viplava, Vikranti and Prati-Viplava
4. Agricultural & Industrial Policy of Prout

Of course there will also be lots of time to simply enjoy. We are planning all sorts of interesting events. Such as a tandava competition and maybe a celebration or two. (Who knows what BABA will provide).

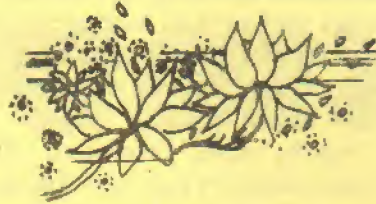
Also the day before the retreat starts, a day will be spent doing collective relief work. This has been prescribed in the U.K.K. guidebook given by BABA. The details of this relief work have not been confirmed yet but more will reach you later. On the last day of the retreat will be a public function which will involve a cultural programme and an open conference. This will be advertised all-round Sydney inviting everyone and anyone.

According to the U.K.K. guidebook given by BABA the UKK must be attended by all WTs and LFTs in the Sector as well as all unit secretaries and the maximum number of Margiis. A sectorial U.K.K. is of vital importance in any Sector and all efforts should be made to attend.

Also planned for this U.K.K. is the formation of Sectorial level boards and the first meetings of these boards. The Sectorial boards will be comprised of Margiis from each region in Sydney Sector and will be the highest decision-making bodies.



# COSMIC CORRESPONDENCE



Ghana 12.6.75

Dear Brother,

Our deepest namaskar. We are much glad and inspired to see Ananda Marga is moving so fast and beautiful in Australia by HIS Grace. We are also much thankful to you all in sending "Pranam" monthly. Please note the change of address::

Ananda Marga,  
P.O. Box 8714,  
ACCRA Ghana.

Ananda Marga here in Ghana is definitely moving on though the speed is not as great as should be. Most of the margiis are getting closer to BABA and HIS Ideology. In a month or so, we might start our social project if everything turns out fine by HIS Grace. There is a fellow margiis and a few peoples who is starting a business for financing the projects of the Marga. In fact we have procured a piece of land of 2½ acres to start off a small farm and a jagrti. Farming will have to start somewhere in late August when the raining season ends. It is too early to comment on what is going to happen as everything is just in the planning stage and has yet to start off. There are so many things to do at one time, that the Lord is providing so little materials.

The Marga in Nigeria I am afraid is not active any longer. Only four margiis is keeping the light from oblivion. Through HIS Love they are getting closer to HIM and HIS Ideology. In a place where life is evolved around individualism and money, it takes great struggle and determination to be a moralist and a margii.

May we be as great as HIM in HIS Mission.



Love and Peace

Brotherly Yours

Ac. Krsna Caetanya

Letter from Ac. Laksmanananda Avt., Nairobi.

Dear Brother,

I received your kind letter and am very much pleased to note the wonderful progress in Berlin Sector. Indeed BABA is taking much work now from HIS children as HE is preparing the ground for his momentous and glorious release from jail. I am glad to hear that a local training centre will open soon and that your publications will also be coming out. These will surely propel the Marga to far greater heights.



Work in Nairobi has picked up tremendously. One worker has come, Ac. Ananta Brc., and is assisting me in pracar work. Very soon we will be renting our own office, right in the heart of the city, making it convenient for all to come. Invitations to various places have come as the people are really very interested. So far we have a regular session at the YMCA with about 60-90 regular visitors to listen and learn basic meditation and asanas. The local press has cooperated very nicely, fully covering our various pracar and social activities. We are weekly visiting social institutions and a few margiis are starting to get vibrated with HIS Love.

The Indian Embassy here has started to create some trouble. They are discouraging the Indians and local Africans from supporting our Marga. They are confusing the people with bad publicity. We are planning to openly come out and start propaganda against them. Our problem now is that we are still waiting for our registration papers. As soon as the Marga is registered we will start strong propaganda against these immoralists. In this regard any pracar material or especially Social Service information you could send me would be very helpful.

As soon as we get our office, work will definitely speed up. Thus far I have had to shift my residence as certain elements among the Indian community here are very much against the Marga. Again I have to leave my present place of residence in a few days. We hope to occupy the office by mid-February. Despite all the hardships of pioneering work, everything is well as BABA is always there to take care of even your slightest need. The Africans are slowly picking up. In fact they are the ones who have been helping me a lot in pracar work. I do hope to get quite a number of them to become full timers.

Send my love to all the Margiis, workers, and Karunanandaji.

Namaskar! With much Love

Lakshmananda Avedhuta.



Photograph from Taipei Regional Retreat held recently.



# BABA'S BUSINESS

## RAWA TAPES

Now available from Sectorial Office are the RAWA tapes @ \$2.50 each plus 25% mailing costs for Airmail or 15% surface mail. All cheques should be made out to Ananda Marga.

WORKERS NEEDED: for Sectorial Office.

- ..... 2 experienced typists
- ..... A printer experienced with offset machines

## AVAILABLE FROM PUBLICATIONS DEPARTMENT

### Limited numbers of BABA's books:-

Subhasita Samgraha Parts I,II,IV	.80¢ per copy
Human Society Parts I,II	.80¢ " "
Idea and Ideology	.80¢
Problem of the Day	.50¢
To the Patriot	.20¢
Ananda Sutram	.50¢
Abhimata	.80¢
Ananda Marga (Elementary Philosophy)	.80¢
A Guide to Human Conduct	.20¢

-- of \$ 7.80 for one complete set

### Also available:-

Prout -- What it stands for	.50¢
Spiritual Practices	.20¢
BABA Songs	.20¢

All orders should be pre-paid, including postage (air mail 25%, surface mail 15%) with cheques or postal orders made out to "Ananda Marga".



## WORLD HEADQUARTERS

Camp Office,  
6A Panditia Road,  
Calcutta 29,  
India

## SYDNEY SECTOR HEADQUARTERS

Ananda Marga,  
209 Walker St.,  
North Sydney,  
N.S.W. 2060.  
Australia.  
Ph: 929 2802 (STD 02)

## ACARYAS FOR SYDNEY SECTOR

Sectorial Secretary  
Ac. Yatiishvarananda Avt.,  
C/- New York Sectorial Office

Sectorial Office Secretary  
Ac. Abhiik Kumara Brc.  
C/- Sectorial Office

Ac. Dharmapala Brc.  
C/- Suva Regional Office

Ac. Kashyapa Brc.  
C/- Wellington Regional Office

Brcii Mahashveta Ac.  
C/- Sydney Regional Office

## SPECIAL PROJECTS

### ANANDAPALLI

Pankina PROUT Community  
Box 3  
Severnlea P.O.  
Queensland 4351  
Ph. 207 Severnlea.

Sunrise Community School  
1 Perentie Rd.,  
Belrose, SYDNEY  
N.S.W. 2085  
Ph. 452 2643

## SYDNEY REGION

### Regional H.Q.

Ananda Marga,  
90 Kurraba Rd.,  
Neutral Bay, SYDNEY  
N.S.W. 2060.  
Ph. 908 1710 (STD 02)

Ananda Marga,  
12 Owen Crescent,  
Lyneham, CANBERRA  
A.C.T. 2602  
Ph: 473278

## BRISBANE REGION

Ananda Marga,  
6 Patrick St.,  
Toowong, BRISBANE  
Queensland. 4066

## MELBOURNE REGION

Regional H.Q.,  
Ananda Marga,  
131 Page St.,  
Middle Park,  
VICTORIA 3206.

Ananda Marga,  
14 Anglesea St.,  
Sth. Hobart  
TASMANIA 7000.

Ananda Marga,  
12 Torrens St.,  
College Park, ADELAIDE  
South Australia 5069.  
Ph: 42 1637 (STD 08)

## PERTH REGION

### Regional H.Q.

Ananda Marga,  
7 St. Leonards Ave.,  
Leederville, PERTH  
Western Australia 6007.  
Ph: 81 5550 (STD 092)

## WELLINGTON REGION

### Regional H.Q.

Ananda Marga,  
56 Queens Rd.,  
NELSON, N.Z.  
Ph: 87 554

Ananda Marga,  
27 Bellevue Rd.,  
Mt. Eden, AUCKLAND  
New Zealand  
Ph: 601 - 438

Ananda Marga,  
437 Worcester St.,  
Christchurch  
Ph: 895 153

Ananda Marga,  
81 Opoho Road,  
Dunedin, N.Z.

Ananda Marga,  
9 Fernhill Trce.,  
Wadestown,  
WELLINGTON, N.Z.  
Ph: 46 - 880

## PORT MORESBY REGION

Ananda Marga,  
Swallow Place,  
Waigani, PORT MORESBY  
Papua New Guinea  
Ph: 56299

Mailing Address:  
Box 4877,  
University P.O.  
PORT MORESBY  
Papua New Guinea

## SUVA REGION

Ananda Marga  
C/- Ambedkar P.O.,  
Box 348,  
Nadi, Fiji.

## NEW YORK SECTOR H.Q.

Sectorial Secretary  
Ac. Yatiishvarananda Av.  
854 Pearl St.,  
Denver, Co. 80203 U.S.A.  
Ph: 303-623-6602

## EAST CANADA REGION

94 Rectory St.,  
London, Ontario  
CANADA

## WEST CANADA REGION

Ac. Sarit Kumara Brc.,  
669E 21st Ave  
Vancouver B.C.  
CANADA V5V 1R8  
Ph: 876 46 56



## MEXICO REGION

Ac. Jitendra Brc.,  
Bahai de Sta,  
Barbara 183-2  
Col Anahuac  
MEXICO 17, D.F.  
Ph: 905-250-0555

## WEST INDIES REGION

22 Lady Musgrave Rd.,  
Kingston 5,  
JAMAICA  
Ph: 924 5258

## BERLIN SECTOR H.Q.

Sectorial Secretary  
Ac. Karunananda Av.,  
1 Berlin 12  
Herderstrasse 1  
WEST GERMANY  
Ph: 030-312-42-56

VIDYASAGAR - Ananda Marga  
European Training Centre  
Brcii Anamika Ac.,  
3341 Timmern  
Berlinerstr. 15,  
West Germany

## FRANKFURT REGION

Acarya Yajinavalkya Brc.,  
6 Brankfurt 61 (Fechenheim)  
Meersburgerstr. 15,  
Ph: 0611/411 348

## STOCKHOLM REGION

### Regional H.Q.

Ac. Mayatiita Brc.,  
C/- Kiirti (Jens) Holmsen  
Conradisqatan 6  
OSLO 5 NORWAY  
LIVERPOOL REGION

Ac. Bharadvaja,  
C/- Haralambous, 8 Ullet Rd.,  
Liverpool 8,  
England  
Ph: 728-8242

Ananda Marga,  
C/- Oliver Gros  
2nd Avenue St.,  
Honore O'eylau  
75116 Paris  
Ph: 727-48-22

Ac. Maetreyia Brc.,  
C/- Sundara De  
Weijer  
Nieuwe Leliestraat 36  
AMSTERDAM Holland

## SWITZERLAND REGION

Ananda Marga,  
CH-8047 Zurich  
Laufebackweg 9  
SWITZERLAND  
Ph: 01545205  
Ananda Marga,  
C/- Gargi Krutze  
Via Valsolda 129 int 45  
00141 Rome  
ITALY  
Ph: 892-6542

Acarya Janaka Brc.,  
C/- Tonello,  
Via Fratta 3,  
37100 Verona, Italy.

## HONG KONG SECTOR H.Q.

Sectorial Secretary  
Ac. Advshananda Av.,  
P.O. Box 237,  
HONG KONG  
Ph: 458-508

## TOKYO REGION

1-25 Dai Nichi Dori  
1-chome no. 2  
Fukiaiku, Kobe 651  
JAPAN  
Ph: 078-241-0244

## TAIPEI REGION

Ananda Marga Mission  
4th Floor  
45 Roosevelt Rd.,  
Section 3  
Taipei, TAIWAN 107  
Ph: 35-18-83

## NAIROBI SECTOR

Sectorial Secretary  
Ac. Laksmananda Av.,  
Ac. Ananta,  
A.M. Mission,  
P.O. 47170,  
NAIROBI Kenya  
Ph: 46799

## MANILA SECTOR H.Q.

Sectorial Secretary  
Ac. Rameshananda Av.,  
1354 Paz St.,  
Paco, Manila  
PHILIPPINES  
Ph: 58 8650

Ananda Marga Yoga House,  
2nd St, Happy Valley  
V. Rama, Cebu City  
Philippines  
Ph: 9-48-70

## BANGKOK REGION

Ac. Pinaka Pani Brc.,  
836 Wat Tepakorn  
Thanon Chalansanitwong  
Bang Plad  
BANGKOK 7  
Thailand.

## GEORGETOWN SECTOR

Sectorial Secretary,  
Ac. Sumitananda Av.,  
Ayachucho 1416,  
Florida, Buenos Aires  
ARGENTINIA  
Ph: 791-8282

## BRAZILIA REGION

Ac. Yogabrata Brc.,  
Rua Joao Manoel 633  
Porto Alegre,  
Brazil

Ananda Marga,  
C/- Sr. Osvaldo Gonzalez Real,  
Calle Paz Perez,  
Asuncion  
PARAGUAY  
Ph: 23-992

Ananda Marga,  
C/- Juan Carlos Rodriguez,  
Calle General Flores 4992,  
Montevideo,  
URUGUAY  
Ph: 589-972



## CAIRO SECTOR

Sectorial Office,  
Ac. Nikhila Brc.,  
1 El Amir Kadadar St.,  
Talarin Square Apt 48B,  
CAIRO Egypt.

Brc. Shivanii Ac.  
Ananda Tara,  
Mount of Olives,  
Jerusalem, Israel  
POB 20687, Jerusalem.

Ac. Shvetaketu Brc.,  
C/- American Women's Club  
40 Zebarjab St.,  
Off Old Shemiran Road,  
Tehran. Iran.

## Units around the world

As it is impractical to list all addresses of units around the world a list of places where Ananda Marga is established is given below. The addresses of these may be found by enquiring from the main addresses that are listed in the previous section.

### ARGENTINIA

Florida (Buenos Aires), Rosario,  
Cordoba, Mendoza, Mar del Plata,  
Bahia Blance, Tucuman, Olavarria,  
La Plata

### BRAZIL

Porto Alegre, Sao Paulo, Santos,  
Rio de Janerio

### ITALY

Milano, Rome, Florence, Verona, Como

### WEST GERMANY

Berlin, Frankfurt, Bodensee Area,  
Tubingen, Friedrichshafen, Koln,  
Wiesbaden, Emmerich, Gottigen,  
Munchen, Marburg, Bonn, Timern.

### SWEDEN

Stockholm, Upplandsvaspy, Uppsala,  
Zarna, Umea, Lulga

## PLEASE NOTE

As many people refer to the Address section of Pranam it is important that we are informed of any mistakes or changes of address that have occurred. Thankyou.

Units are established throughout the U.S., for further information contact the New York Sectorial Office.



### DENMARK

Copenhagen

### UNITED KINGDOM

London, Hull, Liverpool, Newport,  
Birmingham, South Wales, Yorkshire  
Basingstoke, Leeds

### FINLAND

Helinski, Lahderanta, Tampere, Vippula  
Heinola

### NORWAY

Oslo, Lillestrm, Nordbyhagaveien,  
Landerranta, Lorenskig, Fsellhammer,  
Bergen, Trondheim, Elverum, Jessheim,  
Fredrikstad, Holland, Amsterdam,  
Groningen, Volendam